

THE PUBLIC of Boston and vicinity are respectfully informed that the **FOURTH SERIES OF FRATERNITY LECTURES** will be inaugurated at **TRINITY TEMPLE**, on **FRIDAY EVENING, OCTOBER 18, 1861**, on which occasion
BON. CHARLES SUMNER will pronounce an Address on
THE REVELATION: ITS ORIGIN AND MAIN-SPRING.
To be followed on successive **TUESDAY EVENINGS** by Lectures from the following gentlemen:—
October 22—**JACOB M. MANNING.**
November 5—**GEORGE W. CURTIS.**
November 12—**T. WENTWORTH HIGGINSON.**
November 19—**RALPH WALDO EMERSON.**
November 26—**WILLIAM R. ALGER.**
December 3—**HENRY WARD BEECHER.**
December 10—**FREDERICK DOUGLASS.**
December 17—**EZRA H. HEYWOOD.**
December 24—**EDWIN H. CHAPIN.**
December 31—**WILLIAM S. STUDLEY.**
January 7—**WENDELL PHILLIPS.**
Organist — **HOWARD M. DOW, Esq.**
Doors to be opened at 6-1-2 o'clock. Lectures to commence at 1-2 o'clock, precisely.
A limited number of tickets (admitting the bearer a family) are offered for sale at \$2 each; to be obtained, either Ditton & Co.'s, No. 277 Washington street, John Hayes & Co.'s, 33 Court street, D. O. Goodrich's, 302 Washington street, of the several members of the Fraternity hitherto having the disposal of tickets, and at the Trinity Temple. Oct. 11
[JOHN BROWN—GRAND EXHIBITION.—] Memorial of the Martyr Hero of Freedom will be exhibited at Joy Street Baptist Church, on Tuesday evening, Oct. 15. Doors to be opened at 7 o'clock; exercises to commence precisely at 8 o'clock, at which time Prof. W. V. Johnson will exhibit, by the aid of the Camera Obscura five interesting Views, drawing a vivid picture of the JOHNSON BROWN BATTLE AT HARPER'S FERRY. The whole to be interspersed with liberary songs and instrumental music. Tickets of admission, 15 cents. Boston, Oct. 11, 1861.
[NOTICE.—] MRS. H. F. M. BROWN, of Cleveland, Ohio, has been appointed an Agent for the *Anti-Slavery Standard*; and is fully authorized to receive new subscriptions to the same, as well as payments on old accounts. Mrs. Brown's address is 288 Superior street.
OBITUARY.
Passed to the spirit life, in Princeton, July 13, 1861, ELIZA A., daughter of JAMES M. and SARAH P. EVELY, aged 23 years.
In the departure of a cherished one, the afflicted friend has yielded up to the resper Death the harvest of the hearts tracted life. Miss Evelyn had been a number years engaged in school-teaching; this being a favorite employment with her. In this capacity she was much beloved for the faithful and cheerful manner with which she performed all its duties, and for the kind interest which she felt in the welfare of her pupils. Possessed of an amiable and loving disposition, she won the esteem and affection of all:—
"None knew her but to love her,
None named her but to praise."
Endowed with a remarkable degree of energy, she devoted her might over-exertion and too close application to her labors, that she fell a prey to disease. She felt a deep interest in every enterprise to which had for its object the elevation of suffering humanity. Her soul was in the various reforms of the age. The cause of the slave was one which lay near her heart, and the cry of distress everywhere found a response in her tender and sympathizing nature. Numbered in the earth-life with those who love noble deeds, the same love and benevolence, carried with her to the angel-lair, will attract her to the bright atmosphere, where those who associate there for the redemption of the lowly, and elevate the degraded and fallen ones in either sphere.
While her physical system gradually wasted away, her mental energies remained bright and unclouded to the last. After her physician pronounced her recovery impossible, she was asked by a friend and devoted father if she was willing to die, to which she replied in the affirmative as follows:—Father, I have formed many plans for the future, and it is hard to leave them all unexecuted. I would like to live if I could be useful in the world. Still, I did not feel that it was in the plan of the all-wise Providence with reference to his children here, that one so young should fall a prey to disease, and leave the world just as she had become fitted for usefulness in it. She believed that our Creator has ordained that, by a wise attention to the laws of life, we should live to be useful to a good end. She believed that such an experience, in this life, was desirable to better fit us for the duties of the next sphere; but, if she had, through an imperfect knowledge of strength, or inattention to them, gone beyond her strength, and broken down her physical powers, the fact was not with Him who bestowed those powers at first, but with her who mistook their capacity of endurance; and she must submit and leave her work here, while she hoped to engage in a nobler work in another sphere.
She was a believer in spiritual intercourse, and felt that she was the recipient, day by day, of the sweet and holy influences, shed from their spirit home, of dear ones gone before. How real is immortal life to a soul resting in the full conviction of the reality of such teachings! What gift of Heaven is such an assurance! It tears the veil of death in shreds, banishes all fear, and awakens and stimulates the energies of the soul to a vivid perception of the glorious realities of an unending life, an eternal progression.
With a noble fortitude she endured her sufferings, and, also, the trial of parting with friends she so dearly loved. She ever greeted them with a cheerful smile, and words of affection. Many times she summoned them to her bedside, to give them the parting blessing, and offer comfort and consolation, assuring them that she was not going far away, and would be often with them, and share with them their joys and sorrows—and when they, like her, lay languished upon beds of sickness, she would be near them, soothe them by her spirit presence, and gladly meet them when they, too, should pass the borders of the grave. Still cheerful and calmly conversed with her parents with regard to her funeral and burial, expressing a wish that her brother Adin Ballou and Prof. Britton should attend her funeral; which request was cheerfully granted. Only a short time previous to her departure, she requested a friend to sing,
"I hear the angels calling, I must soon be gone,"
in which she joined her sweet but faint voice, so soon to join the melodious strains of Heaven's sweet minstrel. So tranquilly and peacefully did she bid adieu to parent brothers, sisters and other attendants, tenderly thanking them all for the many tokens of kindness they had bestowed upon her during her sickness, and bidding them all to be happy and happy, that a foretaste of Heaven seemed to truly ours—and we were led to exclaim, "Oh Grave where is thy victory? Oh Death! where is thy sting!"
East Princeton, Sept. 22, 1861. S. M.
[A. T. POSE, an Agent of the American A. S. Society, will speak on "The War," at
L. Waterford, Vt. Friday, Oct. 11.
McIndoe Falls, " Sat. ev'g, " 12, and Sunday, 13.
Rogers, " Tuesday, " 15.
Topsham, " Wednesday, " 16.
Washington, " Thursday, " 17.
Newbury, " Friday, " 18.
Bradford, " Sunday, " 20.
Corinth Flat, " Friday, " 23.
Croydon, " Saturday, " 24.
E. Village, N. H. " Thursday, " 24.
Brattleboro, " Sunday, " 27.
Springfield, " Tuesday, " 29.
Diseases of Women and Children.
WM. SYMINGTON BROWN, M. D., and
MRS. MARGARET B. BROWN, *Accoucher*,
HAVE opened an office at 274 Washington Street, Boston, and will devote special attention to the treatment of the above diseases.
Office Hours, from 10 A. M., to 4 P. M.

Poetry.

From the New York Independent.

THY WILL BE DONE.

BY JOHN G. WHITTIER.

We see not, know not; and all our way
Is night: with Thee alone is day.
From out the storm's troubled drift,
Above the storm our prayer we lift,
Thy will be done!

The fish may fail, the heart may faint,
But who are we to make complaint,
Or dare to plead in times like these
The weakness of our love or ease?
Thy will be done!

We take with solemn thankfulness
Our burden up, nor ask it less,
And count it joy that even we
May suffer, serve, or die for Thee,
Whose will be done!

Though dim as yet in tint and line,
We trace thy picture's wise design,
And thank Thee that our age supplies
The dark relief of sacrifice.
Thy will be done!

And if, in our unworthiness,
Our sacrifice we deem too small,
If from thy throne's heated bars
Our feet are seamed with crimson scars,
Thy will be done!

If, for the age to come, this hour
Of trial hath vicarious power,
And, blessed by Thee, our present pain
Be Liberty's eternal gain,
Thy will be done!

Strike, Thou, the Master, we Thy keys,
The author of the destinies!
The morn of Thy loftier strain,
Our hearts shall breathe the old refrain,
Thy will be done!

From the National Anti-Slavery Standard.

FREMONT FOREVER!

Fremont has spoken! Wide spreads the word:
"The slaves of rebels are henceforth free men!"

Fremont has spoken! The Gulf has heard;
Her traitors stagger like drunken men.

The North has heard! And her ancient hills
Toss back the sound from ocean to ocean,
And up from the heart of the people swells
The tidal wave of a grand emotion.

Offener the banner spreads his gold;
The face of the lonely wife grows brighter;
The farmer recks not of cheese or wool;
And the soldier grasps his rifle tighter!

The thrill of a holy purpose peels
The film of self from their blinded eyes—
Heaven's Angel, Liberty, reveals
In the dread War-Angel's this disguise.

Who murmurs now, while all rejoice?
Stamps with his heel on a dead undying?
Lends to the bloodhound bay his voice?
And stops his ears to the people's crying—
"Fremont forever!"

Oh, fool and blind! the golden morn,
That night your statesman's brow have gilded,
Has passed, and ages yet unborn
Shall shone the tomb your madness builded.

Oh, brave young man, whose heart hath leapt
A league beyond its sluggish keeper,
Fear not! no dream that God has slept
While man has bound his Harvest-Reaper.

Trust that thou still art Odipus,
Our guilty riddle to unravel;
Still the Pathfinder unto us,
Through Rocky Mounts of toil and travail!

Boston, Sept. 17, 1861. L. S. N.

THE following is copied from the Boston Traveller.

We hope its freedom-loving spirit will prove controlling.

A YANKEE SOLDIER'S SONG.

I darkened to the thundering noise,
And wondered what 'twas for, sir;
But when I heard 'em tell our boys,
I started up and swore, sir.

Yankee boys fight it out!
Yankee boys have hands!
Freedom be our battle-shout!
Yankee doleful dandy!

They said that traitors tore our flag,
Down there in Dixie's land, sir;
Then more I loved the striped rag,
And swore by it to stand, sir.

Yankee boys will fight it out! 40.

I knew them Southern chaps, high bred,
Had called us "mud-sill" here, sir;
If on these hills they try to tread,
I guess 'em will come dear, sir.

Yankee boys will fight it out! 40.

Down South I marched, rat-tat-a-plan,
With heart brim full of pluck, sir;
I held my head up like a man;
A righteous cause brings luck, sir.

Yankee boys will fight it out! 40.

So proud was I of fatherland,
Where humans all are free, sir;
I found it hard to understand
Some things I lived to see, sir.

Yankee boys will fight it out! 40.

To us one day a brown man came,
In Dixie's land a slave, sir;
And pleaded hard, in Freedom's name,
That him we'd try to save, sir.

Yankee boys will fight it out! 40.

Of course we will, our men cried out;
All free beneath this flag, sir!
Then he began, with hearty shout,
To cheer the starry rag, sir.

Yankee boys will fight it out! 40.

But, whip in hand, a master came,
And drove that man away, sir;
We felt it was a burning shame,
But could not have our say, sir.

Yankee boys will fight it out! 40.

To us it seems a coward's shrink;
It makes us feel less brave, sir;
We call it mean and "mud-sill" work,
This sending back a slave, sir!

Yankee boys will fight it out! 40.

We did not leave our homes to do
Such dirty jobs as these, sir;
Our hearts within us, warm and true,
It chills and makes 'em freeze, sir.

Yankee boys will fight it out! 40.

The man who works with heart is strong;
And right keeps up the pluck, sir;
We cannot feel so bold for wrong;
We cannot hope for luck, sir.

Yankee boys will fight it out! 40.

We long to have our flag unfurled
To make the whole land free, sir;
For we can proudly face the world,
When we that day shall see, sir.

Yankee boys will fight it out! 40.

O, how we'll hail our banner then!
Its flame all clear and bright, sir;
When all can feel that they are men,
And all have equal right, sir.

Yankee boys will fight it out!

Freedom be our battle-shout!

Yankee doleful dandy!

The Liberator.

REPLY TO DR. GRANDIN'S INQUIRIES.

DEAR GARRISON:

Your correspondent, D. S. Grandin, an old confidant in the cause, calls for proof of certain statements in the communications of David Lee Child, on the contraband doctrine, and the war power of the United States over slavery. The following is the first of the statements which he specifies:

"Citizens of Free States in the service of the United States, endeavoring to take on board the steamer Star of the West, some of the troops betrayed by the black traitor Twigg, and afterwards captured in their unarmed state, contrary to capitulation, and their safeguard violated, by the black traitor, Van Dorn, were seized by the rebels, and sold at public auction as slaves. These unhappy men—unhappy, I fear, as all who trust this government for protection, except Sectionalists and spies—were marched off by their purchasers to life-long servitude in the interior, nobody can tell where, and nobody thus far seems to care! That no circumstance of aggravation and national insult might be wanting, they were carried a thousand miles from Indiana to Montgomery, where they might be put upon the block, and knocked off under the nose of Jeff. Davis!"

Our friend declares that he had never seen a word of this in any paper before, and that the public know nothing of it. He is thus a witness to the truth of the avowal that "nobody thus far seems to care."

My authority for the principal fact was the narrative of a number of the crew of the Star of the West, which was published in the Chicago Tribune, and republished on the 13th of June last in the Boston Atlas and Bee. I should be glad to see it reprinted here, if you can spare the space.

FREE SAILORS SOLD INTO SLAVERY.

Ten of the crew of the unfortunate Star of the West, Captain McGowan, which, after her mishap at Charleston harbor, was captured by the rebels at Indianola, Texas, arrived in this city yesterday afternoon, on their way to their homes in New York. Our reporter had an interview with them at the Michigan Southern depot last evening, and found them, as might have been expected, a rough, hardy set of fellows, bronzed from exposure and fatigued by travel, but with the genuine characteristic of the sailor, ready to sail again the same cruise if called upon.

They report that the Star of the West, manned by a crew of forty men all told, with a cargo of provisions, arrived at Indianola, on the Texas coast, on the afternoon of the 17th of April, and anchored off the town, awaiting, as per orders, the arrival of a detachment of federal troops from the northern shore of Texas. About one o'clock on the morning of the 18th, the lookout discovered a steamer approaching them, and called the captain. The stranger craft came alongside and hailed them, informing them that they had three hundred and fifty United States troops on board, and wished to transfer them. Captain McGowan, suspecting nothing, called upon the crew, and employed every facility for transferring about one hundred rebels into his steamer. He did not discover his mistake until the captain of the rebel force established guards in every part of the vessel, hauled down the stars and stripes, and run up the long-staff flag of the South.

The rebels were so elated with their success in capturing an unarmed merchant vessel, that they fairly danced on the decks for joy, but were suddenly checked in their extravagant demonstrations by the gallant captain of the steamer, who intimated that he did not consider the capture of an unarmed steamer with a defenceless crew, by a detachment of troops twice their number, and armed to the teeth, a very courageous performance. The rebels, although intensely enraged, swallowed their feelings, and sneaked off to their guard duties, which were kept up closely during the night.

At daybreak the leader of the rebels summoned the crew of the steamer and gave them their option: to work the steamer to New Orleans or to be thrown into irons. They chose the former, and at sunrise weighed anchor and set sail for New Orleans. Every step of the crew was followed by the bayonet. The sailors performed their duties, and the crew took their turns at the wheel, and slept in their berths, with the point of the bayonet in close proximity to them.

At length the steamer reached New Orleans, and was towed up to the levee as a prize, in the presence of thousands of the rebels of that city, who indulged in the same wild and jubilant extravagances which had characterized the rebels on board. They crowded around the craft, demanding that the d-d federal Yankee troops should be led out. Their surprise and mortification may be imagined when the hundred rebels marched out forty unarmed sailors in their blue shirts and tarpaulins. The crowd would not be satisfied until they had carefully examined the vessel, that there were not some of the d-d Yankee troops on board.

A consultation was held by the authorities, and not knowing what to do with the forty, they sent them to the Gulf Mobile, strongly guarded by a steamer, where they left, was rapidly being converted into a war vessel.

Arrived at Mobile, the forty again witnessed another carnival over their capture. Another consultation was held, and the rebels at Mobile not wanting them, and not knowing what to do with them, sent them, under a strong guard, to Montgomery. At Montgomery another consultation was had. The mob violently clamored that they should hang them. The leaders not feeling warranted in hanging peaceful merchant sailors, summoned them to the State House, and by offers of high wages and other flattering inducements, tried to persuade them to list in the rebel navy. They urged as inducements that they had no sailors, and would pay them any sum if they would serve in their navy. The entire crew, with the exception of one coward, gallantly and firmly refused, and demanded that, as they were not in the service of any government, they should have their rights. The leaders, enraged at their ill success, then told them that they must enlist or leave in half an hour. They chose to leave in half an hour, and long before that time they were on their way back to Mobile.

Three of the colored sailors, all free men, were taken by the leaders, put up at auction, and sold and hurried off into slavery. As soon as they arrived at Montgomery, these unfortunate men were seized, not allowed a word of defence, and hurried off like cattle into the interior, under the tender mercies of the slave driver.

From Mobile the crew left for the North in different directions. Captain McGowan was allowed to go to New York from Montgomery by the eastern route. The ten who arrived here yesterday left New Orleans, whither they went from Mobile, on the 30th, and worked their passage up the river, arriving at Cairo on Sunday night.

During the sail up the river, they were treated like dogs, insulted and jeered at at every landing place, and allowed scarcely enough of provisions to keep them from starving.

At Cairo they reported themselves to Colonel Fremont, who promptly attended to their wants, and procured for them free passes over the Illinois Central road to Chicago. The crew spent in the highest terms of the Colonel as a gentleman, every inch of him; they were also highly pleased with the reception from "our boys" at Cairo, and give it as their opinion that the rebels will think twice before they attack them.—Chicago Tribune, May 8th, 1861.

The second statement of which your correspondent desires evidence, is the last clause of the thirteenth in the catalogue of Southern crimes, as follows:

"Repeatedly provoking wars of extermination against the simple and upright peoples by disguising themselves as Indians, murdering the families of their white neighbors, and then summoning, in well feigned terror, the ready ruffians of the frontier and the nearest garrisons of the army to the harvest of death."

The grounds of this charge, so far as they are not sufficiently known to need no repetition, are contained in the following note to the pamphlet edition of the communications referred to. The other notes were designed for publication in the Liberator, but omitted by me on account of the length of the fourth and last part.

An explanation is due for bringing this charge specially against slaveholders. The reasons are that their exclusive guilt and infamy of persecuting the Aborigines, as a persuasive to quit their ancient homes and seek banishment to strange lands. There is also in this peculiar guilt, falling this persuasive, of plucking them up, in violation of forty treaties, negotiated and ratified with them from the time of Washington down to 1829, and forcibly

transplanting them into new and remote regions. The purpose of this unjust and cruel policy was to exterminate the Indians from the fertile "Indian reservations," and the procurement of the most valuable lands at a low or nominal price. The pretext was that Indians could live within the limits of a civilized State.

Massachusetts, old and circumscribed as she is, and none too good in her treatment of Indians, has tribes of Indians, embracing considerable numbers, still living here and there in the State. These tribes, however, are small and unwarmed in her bosom, cultivating and enjoying extensive and valuable reservations, and managing their internal affairs in their own way.

It is a striking and characteristic fact, that the first and last very bloody and disgraceful quarrel of this State with the natives was caused by a drunken and dissolute captain and crew of a Virginia coaster. This man, named Stone, having been fined a hundred pounds and costs in Boston, and banished from the colony on pain of death, departed for home. His evil genius led him to deviate and enter the Connecticut river, where, coming in collision with the Pequots, a proud and powerful nation, and his followers, seven in number, were slain.

The Massachusetts magistrates, seriously disquieted by the danger which all were supposed to incur by permitting the death of any white man by the hands of Indians to pass with impunity, undertook to treat the affair with justice, and to punish the guilty. The result was a massacre of the Pequots, which was a justifiable by Indian law. But the allegations of the Pequots, though they were the only surviving witnesses of the occurrence, were probably untrue. The result was a massacre of the Pequots, which was a justifiable by Indian law. But the allegations of the Pequots, though they were the only surviving witnesses of the occurrence, were probably untrue.

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as before to doubtful States. Thus, in Illinois, Indiana and Pennsylvania, his majorities were won by his noisy and audacious fraud and violence, brought to bear upon the ballot-box. One fact is decisive. It is known that he carried the State by only 750 majority, and there were issued in and out of the State, about 6000 false and forged naturalization papers, to make voters there in Reading and other cities of the State.

D. L. C.

LIMITS OF PRESIDENTIAL POWER.

Has the President a right to enslave persons legally and constitutionally declared to be free?

ELKHART, (Indiana), Sunday, Sept. 22, 1861.

DEAR GARRISON:

The contest deepens. Every day this war continues deepens and extends the anti-slavery sentiment, and the conviction that slavery is the cause and abolition the only cure of our national troubles.

Are all the slaves of all the rebels free in Missouri? free, absolutely and unconditionally? made so by the act of Major General Fremont? Fremont is the military ruler of Missouri. By virtue of the power vested in him by the Constitution as military commander of Missouri, he put the State under martial law. This he had a legal right to do. He had a legal, constitutional right to adopt any measures which, in his view, were essential to secure victory to his arms, and bring security to life and property in the State. As the most speedy, certain and constitutional way of ending the blood and carnage of the civil war, he gave liberty to the 25,000 slaves claimed by rebels in that State. Had he a legal, constitutional right to do it? Nobody doubts it, under the war power, when, in his view, that was necessary, to crush rebellion, and give triumph to justice and loyalty. He issued the decree; he gave the law—as he had the moral and legal right to do—freeing all the slaves of all the rebels, whether in the field or elsewhere. By law, by constitutional and positive law, those 25,000 slaves are free.

Has the President of the United States a right to enslave these freedmen? Has Lincoln, authorized by the law of Congress, or by the Constitution, the power to reduce to chattel slavery 25,000 men, women and children who are free by the law of God and man? For the law of man, as well as the law of God, had pronounced them free. Fremont had, obedient to the voice of God, and to the behests of the Constitution, (giving him the power, as a military chieftain,) broken the fetters of every slave of every rebel in that State, and rescued these human chattels from the horrors of their condition—as a military necessity—to put down rebellion, and to save the State. There is scarcely a human heart or head in all the North that does not see in this act of justice and constitutional law, on the part of Fremont, the certain end of rebellion and civil war in Missouri. Whoever shall reduce those 25,000 freedmen to slavery is a kidnapper, a man-stealer, before human law as well as divine, as really as if he had taken 25,000 of the sons and daughters of the old Bay State, and made them slaves.

Has the President a right, a legal and constitutional right, to reduce the free men and women of Massachusetts to slavery, for any cause, or under any emergency? Has he a right, as President, to enslave the citizens of all or a part of them, of Boston, New York and Philadelphia, as a military necessity? Not one will dare pretend it. Yet he has assumed the power, and "cheerfully," as he says, assumed the responsibility of consigning to the hell of slavery (most of them whiter than himself) 25,000 free men, women and children of Missouri, who, by the Constitution and laws he is sworn to administer, are entitled to liberty as really as he is.

Will the Republican party—the loyal, liberty-loving, Constitution and law-abiding people of the North, allow the President of their choice—in defiance of the Constitution and laws which he is sworn to support—to engage in the business of enslaving human beings? the very things for which the pirates of the South are now fighting. They began the war, solely, to secure to themselves the right to enslave men and women. Is the President, is the North, fighting for the same piratical right? If not, why does the President join them in reducing men and women to chattels?

But—patience! patience! patience! "Wait a little longer." The signs are unmistakable, that the President must, on no distant day, and before the war can end, make the Proclamation of Fremont national, as the only means of "securing the blessings of liberty" to the nation and the continent. SLAVERY OR THE REPUBLIC MUST DIE. So say all who are now seeking the destruction of the government to sustain slavery. Let the North speed to the conclusion, that if they would save the government, they must abolish slavery. Fremont has begun the work of saving freedom and free institutions. Who shall hinder him?

Yours,

HENRY C. WHITTIER.

THE RIGHTS OF WOMAN IN OHIO.

DEAR MR. GARRISON:

I wish to give your readers a brief history of the progress and present position of the Woman's Rights movement in Ohio.

About the year 1850, a Woman's Rights Association was formed, and some publications were circulated, showing the inequality and injustice of many of the laws of Ohio in regard to woman, and petitions to the General Assembly, asking reforms, were circulated. In 1854, a memorial in behalf of woman's rights in respect to property and the exercise of the elective franchise was presented to the Senate of Ohio by Mrs. Caroline M. Severance. This memorial, after setting forth the grievances sanctioned by the laws as then existing, asked redress in the following particulars: